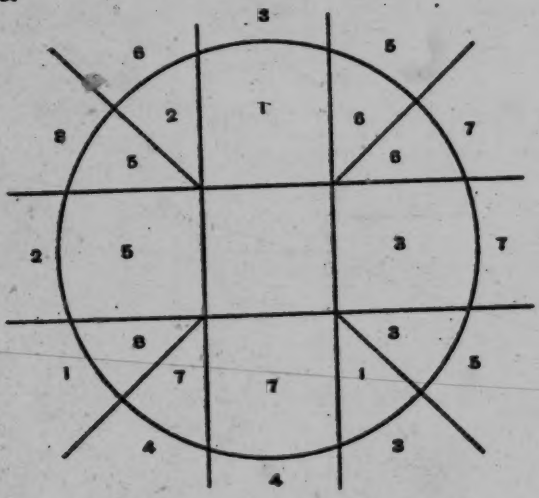
2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

both contracting parties would soon die if children of these hostile days married.

On the other hand, there is an elaborate figure showing what unions according to birthdays will be lucky.

The numbers represent the days of the week according to the order. 1, Sunday; 2, Monday; 3, Tuesday; 4, Wednesday; 5, Thursday; 6, Friday; 7, Saturday; 8, Yahu (half Wednesday). The inner numbers represent the man's birthday; the outer the woman's. Those who choose their wives in accordance with this figure will be happy and well-to-do.



The outer ring the maiden's,
The inner ring the man's.
All ye who would live easeful
On this scheme form your plans.

All these rhymes are learned by the little boys at school, sometimes formally taught them by the preceptor as an excerpt from the Bedin, sometimes, when the yahan refuses to recognise the validity of these books, studied surreptitiously along with the secular plays and song-books. Whatever else a girl may know, you may be sure she can give you the marriage rhymes.

After the marriage has been settled upon, lucky combination of birthdays, parents' consent, settlement of dower and

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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23. MARBLES (GON-HNYIN).

long wooden slate blackened with soot and rice water (*thumbôn*). The Burmese word-building is exceedingly regular and in the main phonetic (See appendix B). Reading is acquired in one term without much effort on the part of pupil or teacher. The Burmans have a pure decimal notation in which the bugbears *eleven* and *twelve* are unrepresented. The Burmese *eleven* is literally "onety-one." Children can count up to hundreds before they come to school and can reckon up sums mentally. In arithmetic they are taught the
871 multiplication-table and a few rules of thumb (*bedin*). In addition to the
779 five Buddhist commandments (p. 16) and the objects of contemplation (p. 43),
867 which the children learn in their homes, they chant passages from the Pâli
869 scriptures in the school chorus and get other precepts by rote: such as the category of duties to parents, teachers and elders, *viz.*, reverence, support, mutual affection (*paréik*). They are taught the value of learning as an inalienable possession, together with many precepts from the *Lawkanîti* and *Mingala-thôt*; the conquests of the inner and outer worlds *Atwin-aungdyin*, *Apyin-aungdyin*, the story of the Buddha (see *The Light of Asia*) and the legendary cosmogony.

212 As the result of this Buddhist system of schools, nearly half of the male
871 and about 3 per cent. of the female population can read and write, as compared with 9 and 0·3 per cent. for men and women respectively in Bengal. The

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24. RACING TOY BOATS.

29: Slater M-4 (no date) 1951 AP1 Burma
Burmese AP4

invariably in the same posture, seated, with one arm across his lap. The whole atmosphere is one of ordered, unhurried peace, whether within the timbered buildings, or within the surrounding compound.

But the monastery is seldom far away from the village, and this is of set purpose. The Buddhist *Saṃgha* in Burma might well be described as a teaching Order. "Of all charities, charity of learning is the noblest," observes a Buddhist layman,[27] and the monastery dispenses this charity freely. It provides the village school. There the boys learn to read and write. There, moreover, they are tutored in Buddhist lore, with a firm emphasis on ethical requirements. They learn the 'three Jewels' which enjoin reverence for the Buddha, the Law *(Dhamma)*, and the Order, and the five precepts -- not to kill, not to steal, not to lie, not to commit adultery, not to drink intoxicants. In the *Mingalā Thot* or "Song of Great Blessing," which they recite by heart[28], they learn that a wise and good man will seek to store up merit by fulfilling his domestic duties, by giving ample alms, by seeking 'self-knowledge' and by learning from holy men 'as chance affords.' The monastic ideal of utter renunciation, 'from all attachment free', is also indicated and 'Nirvana here' is said to be 'true happiness' leading to the Highest Bliss.[29] They will also learn stories of the Buddha's previous birth from the *Jātakas*, and, above all, the story of the historic Buddha.

But attendance at the day school is not their only initiation in the faith. Every Burman boy, at the age of puberty or earlier, is expected to leave home and become a boarder at the monastery for a period which may vary from weeks to years. "A Buddhist who has not been a *koyin* (novice) or donned the yellow robe," remarks a Burmese writer, "is looked upon as one who has missed the most essential (part) of his experience in this world." The village school often appears to be a merry jumble to the outsider, but during this time as a novice "each boy gets individual attention.... There is a wholesome atmosphere of intimacy and understanding between the teacher and the taught." Most of the novices return to secular life, but some remain to become fully ordained monks.[30]

The *shin-byu* ceremony, or rite of confirmation, which is another essential in the Burmese boy's initiation, generally precedes his entry to

[27] U Set, "Life in a *Phongyi Kyaung*," *Rangoon Times*, (May 13, 1931).

[28] See Appendix for fuller account of this Song and other Monastic instruction.

[29] "To understand the literature, 'serious' or popular, of Burma we cannot know the Pali Jātaka too well," M. H. Bode, *The Pali Literature of Burma*, chap. v, pp. 81, 82.

[30] U Set, op. cit.; cf. Scott, *The Burman*, Vol. I, chaps. II, III, and IV.